# LUTHERAN men

*the magazine for Church Men*

**PRO DEO ET PATRIA . . . 50 EAGLES**

*See Cover Story, page 17*

JUNE 1959

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OCTOBER 12 - 13 - 14, 1959

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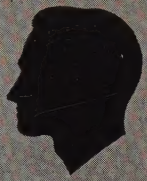

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# LADIES OF THE LEGION

*by* ELEANOR JAMIESON

A SPONTANEOUS BURST of laughter broke the decorum of the 21st annual convention of the United Lutheran Church in America meeting in Dayton, Ohio in October 1958. The cause of this outburst stemmed from a conversation between Dick Sutcliffe of Press Radio and Television and one of the 46 women seated on the stage. The occasion was the report of the Board of Deaconess Work to the convention.

Dick had asked Sister Bertha if she could tell of any of her experiences in the diaconate. She pointed out that as a graduate of the Baltimore deaconess school she wore a uniform and a hat with shoulder-length veil. Last summer she and another deaconess traveled to California by bus. One of the passengers, an alert youngster, repeatedly shot glances back at them and seemed particularly fascinated with their hats. Finally, overcome with curiosity, he looked Sister Bertha full in the face and asked, "Lady, do you belong to the Foreign Legion?"

This "lady" and her companions were part of the group of 52 women consecrated as deaconesses of our church from 1949-1958—the seventh decade of the board's history. Dick's interviews effectively personalized backgrounds, service and personalities. Among the group on the stage were three who, though they had exchanged the title of "Sister" for "Mrs.," continued to serve the church as a pastor's wife, a parish worker, and a social worker.

The deaconess garb referred to with good-natured humor by Sister Bertha has become increasingly familiar in ULCA circles. It identifies the deaconess as a worker in the church in much the same way that clerical vestments distinguish the pastor. Deaconesses have also found the garb economical in terms of time and money. But, some deaconesses prefer to wear civilian clothing, just as there are some deaconesses who choose the salaried plan while others are in the traditional cooperative plan.

So, flexibility is noted within the diaconate while the basic motivations toward Christian service remain the same.

The cross is another external means of identification. It is received by the deaconess after she has completed her preparation and is set apart to the office of deaconess in the rite of consecration.

This fact was brought home in a particular instance to another deaconess seated in the group. As a medical social worker, Sister Eleanor came into contact with a Negro family beset with many social and personal problems. Poor housing, medical needs, truancy, race prejudice, and low income contributed to delinquency, disillusionment, apathy and

*Sister Eleanor is Personnel Secretary of the ULCA Board of Deaconess Work.*

Dick Sutcliffe interviews 46 of 52 deaconesses consecrated in the decade 1949-58. Program was part of the deaconess report to ULCA 1959 convention.

quarreling. The climax was reached one night when, in a drunken stupor, the father struck out at one of his eleven children. The boy had to be hospitalized. After many contacts in which Sister Eleanor and the family worked together on the concrete problems, a spark of trust began to glimmer. Finally, a "breakthrough" came. Abruptly interrupting a discussion on convalescent care for the boy, the father eyed Sister Eleanor's cross and asked why she wore it. What a wonderful opening! After telling them why she was a church worker and of Christ's love for them, she offered to help them become members of a church. Instantly the father reacted that "the church" would not want "my kind." But, he learned the church did want his kind. This was the greatest service of all.

The garb, the cross. They identify the deaconess. There is yet another means. Sister Barbara has come to know that being a "sister" to those she serves is sometimes as binding or even more binding than family ties and blood. This Christian family relationship cuts sharply across social, economic and religious strata. Christ did not set up barriers such as imposed by society; "Sister" Barbara followed his example. As Dick talked with various deaconesses, her mind's eye returned to Haverford Center, a welfare agency in a Philadelphia Negro community. Here doors are opened for activities to suit those of all ages, backgrounds and interests. Sister Barbara has grown to love her kindergarten children. She is alert to opportunities for expressing love through her teaching. It may be she would use a very small turtle as an object lesson. Curious eyes can see that God has provided a special house for this animal. Eager hands can learn to care for it, even as God cares for them.

So much for external marks of the deaconess. It is hoped that the true identification would be the spirit in which she serves as a Christian. The early Christians were recognized by others because of the love they showed for each other.

Sister Louise Burroughs, right, pins AID Elenor Kraft. The insigne for associates in deaconess service is a hand upholding the cross.

Christ called men and women of many walks of life to serve. That he still does was evidenced in Dick's interviews with several deaconesses. They were a cross-section of our society, coming from almost every synod of the church and going forth to serve throughout the United States, Canada and in overseas missions.

Sister Elizabeth, a pastor's daughter, had followed God's rather clear-cut path from an Ohio parsonage to a public schoolroom, to the deaconess school, to the mission field in India. Now her skills and experiences were being utilized as dean of the Philadelphia deaconess school in the task of guiding students preparing for the health and welfare fields.

Not all of the deaconesses were as sure of God's plan for them. Sister Lynette, a newly-consecrated deaconess, had had a brief teaching experience in Colorado. This was not enough for her. Uncertain as to just where her talents could be used in the church, she entered the deaconess school. As part of her training, she was assigned to various agencies. It was while working in a Philadelphia school for mentally retarded children, pioneered by and still served by deaconesses, that she found her place. Her teaching skills and patient understanding helped her to enable the children to grow to the best of their several abilities. What a victory when, after repeated unsuccessful attempts, Carl tied his own shoelace! A reminder to Sue's mother that each child is precious in God's sight and that he provides strength and wisdom for parents willing to hear, helped her find the answer to the question, "Why did God punish me by sending a mentally retarded child?"

This work is one of several pioneer areas of the last decade characterizing deaconess service. Sister Carol trained for occupational therapy and was now opening new physical, mental and emotional horizons for the aged guests in one of our church homes. The interest aroused by Sister Sue's work among the blind in the Ministerium of Pennsylvania, has given her greater opportunities to educate the people of that synod. An increasing number of deaconesses are serving on synodical and board staffs.

Naturally the pioneer work of deaconesses aroused the convention's interest. But, the traditional forms of service continue to be dynamic. Sister Maye knows that in the routines of her role as matron in a home for the aged, the potentials of human nature are unpredictable no matter what the age span. Behind her desk in the hushed atmosphere of a school of nursing library, Sister Alma endeavors to stimulate the intellectual curiosity of nursing hopefuls. And Sister Millicent, as social worker in a child-placing agency, expects the unexpected as she serves children, foster and adoptive parents. Deaconesses do not seek adventure; they accept this as it comes. They do seek to bring the love of Christ to those they serve.

Dick Sutcliffe counted off various types of vocations represented by those whom he had interviewed—teaching, social work, library science, occupational therapy, institutional work. Then he hesitated. What other work did this element of femininity accomplish? Sister Gladys would be able to supply an answer. Jesus was concerned for the sick of body. About half a dozen of this group were nurses. Some, like she and Sister Ruth, served in hospitals as clinical instructors and supervisors. But, one deaconess nurse was

OUR ULCA SEMINARIANS from Northwestern Theological Seminary, Minneapolis, will erve as Scout Camp Chaplains during the coming summer under the chaplaincy program f the National Lutheran Committee on Scouting. Left to right, the men and the scout coun- ils they will serve are: Richard Anderson, St. Paul, Minn.; Lyle Schei, Mason City, Iowa; harles Schroeder, Milwaukee, Wis.; Duain Vierow, Grand Forks, N. Dak. At right is oren M. Ness, director of boys' work for the ELC, who directs the chaplaincy program.

The new chaplains are part of a group of 20 Lutheran seminarians who recently com- leted training for their scout camp duties. They will supervise religious activities in gen- ral including daily worship and devotional services and study of the Bible, counsel campers nd staff members, and promote interest in the Pro Deo et Patria and God and Country hurch Awards. Salaries of the men, who are requested by Boy Scout Councils, are provided hrough contributions from congregations and men's clubs in the areas served.

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ot present. Sister Lina, separated by the listance from the United States to Liberia, ould not leave her dispensary work, de- ivering babies, teaching women about nidwifery, and combating the destructive gnorance of natives epitomized by the owerful figure of the witch doctor.

About half of the group rose in answer o Dick's inquiry as to the number of leaconesses in parish work. Here were vomen engaged in the educational pro- rams of ULCA congregations, guiding outh and women's groups, visiting apsed and sick members, developing arish leadership, and in other ways aid- ng the busy pastor. The interview ques- ions indicated that effective parish work, whether accomplished in the rural plains of western Canada or the metropolis of New York City, resulted from dedica- tion of service, preparation (including college and Baltimore Deaconess School experience), knowledge of the church's purpose and program, and plain hard work.

The women participating in the pro- gram were part of the fellowship of 165 consecrated deaconesses. But, such a num- ber could not begin to answer the calls of agencies, institutions and parishes for personnel.

Sister Louise Burroughs, director of the AIDS (Associates in Deaconess Serv- ice), told of the development of this new program. Initiated by the Board of Dea- coness Work and approved by the 1956 ULCA convention, the program enables willing women to serve one year with the skills they already possess. More than 40

*Continued on page* 17

# Meditations on Jeremiah

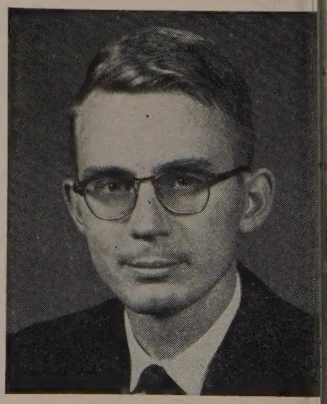
*by* J. BENJAMIN BEDENBAUG

## WEEPING WILLOW OR TOWERING OAK

IN THE LATTER HALF of the seventh century B.C. the Lord God hurled Jeremiah of Anathoth into the troubled affairs of the ancient East. Called by names ranging all the way from "the blackest of pessimists" to "the greatest of the Old Testament prophets," Jeremiah is traditionally known as a sort of weeping willow, but he is really more like a towering oak. It is debated whether students of the Old Testament were right when several decades ago they suggested that Jeremiah's name means "Jehovah hurls," but regardless of th verdict of the linguist the older schola were suggesting a true insight into Jer miah's work as a prophet for he w hurled by God into the affairs of co vulsing nations, and in him we see

**"Desperate tides of the whole great world anguish**
**Forced thro' the channels of a sing heart."**

Jeremiah had not planned to be prophet; this was God's plan even b fore Jeremiah had been born. "Before formed you in the womb I knew yo and before you were born I consecrate



*At the recent conference of state/synodical ULCM presidents Pastor Bedenbaugh, a professor of Greek and New Testament at the Lutheran Theological Southern Seminary, Columbia, S. C., delivered three thought-provoking meditations on the Old Testament prophet Jeremiah: "Weeping Willow or Towering Oak," "The Mystery of Iniquity," "The New Creation." We believe that the entire ULCM membership will be inspired by these meditations. Hence, they are presented in the pages of* LUTHERAN MEN.

*A recognized scholar, Pastor Bedenbaugh is a graduate of Newberry College and the Southern Seminary, with the master's degree from Boston University. He has done further graduate study at the University of South Carolina, Union Theological Seminary, Duke University and Chicago Lutheran Seminary. He has served as assistant pastor of St. Stephen's, Lexington, S. C., and on the staff of Newberry College. Pastor Bedenbaugh has had articles published in* Luther Life, High Idea *and* The Lutheran Quarterly, *as well as other magazines and newspapers.*

ou" (1:5). Amos had been commissioned to "go, prophesy to my people Israel." Isaiah had been told to "go, speak to this people." But Jeremiah was appointed "a prophet to the nations" (1:5). This broad scope of the prophet's ministry was in keeping with God's will, and seeing the interrelatedness of the affairs of the nations Jeremiah's mission could scarcely have been a narrowly parochial one.

The divine summons is heard and Jeremiah hesitates. If it is often true that he who hesitates is lost, it may also be that he who does not hesitate is lost. Jeremiah did not hesitate for the kind of reason that caused Augustine to hesitate—"Lord, make me a good boy but not yet." Jeremiah hesitated because of his youth—"Ah, Lord God! Behold, I do not know how to speak, for I am only a youth." How could one who had perhaps not yet reached his twentieth birthday be expected to counsel with the Churchills, the Nehrus, the Eisenhowers, the Molotovs, the Dulleses of his day?

God meets Jeremiah's hesitation with the assurance of divine direction and protection. Jeremiah was not to go where Jeremiah wanted to go—"to all to whom I send you you shall go" (1:7). Jeremiah was not to say what Jeremiah wanted to say—"whatever I command you you shall speak, . . . behold I have put my words in your mouth" (1:7,9). Jeremiah was not to go forth to his work with Jeremiah's strength—"I am with you to deliver you" (1:8). Just as the spokesman of God in the twentieth century is called to declare the righteous demands of God's law and to proclaim the glad tidings of the Gospel, Jeremiah was commissioned "to pluck up and to break down, to destroy and to overthrow, to build and to plant" (1:10).

When Isaiah had received his call in the temple, he had seen the Lord high and lifted up. The consecrating touch came not from the hand of God but from the seraph. Isaiah's shrinking from the call stemmed from his sense of guilt: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" Jeremiah's approach to God is a more familiar one. He demurs not because of a sense of guilt but because of his youth. The consecrating touch comes when God Himself places His hand on Jeremiah's mouth. The prophet describes his call in terms of intimacy, but there is in his experience no blurring of the distinction between God Who calls and the prophet who is called, between God the Creator and man the creature. There is a dialogue between God and the prophet and none of the mystic's ideal of absorption into the divine like a drop of water falling into the ocean. In the visions that Jeremiah receives along with his call, God says: "But *you,* gird up your loins; . . . And *I,* behold, I make you this day a fortified city, an iron pillar, and bronze walls. . . ." (1:18). God is God; man is man.

When World War I began and Europe was swept by mass hysteria, Stefan Zweig, an Austrian novelist, began to look around for "some historic figure who had the experience of remaining sober among drunkards and clear-sighted among the blind." He tried Cassandra of the Trojans and was disappointed. He finally found his man in Jeremiah of Anathoth. The novelist said that Jeremiah gave him strength in the face of conflict and saved him from desperation

*Continued on page 25*

# What Happens When I Receive the Lord's Supper?

*by* DONALD M. BRAVIN

AS SHE ASKED the question, the woman's voice was obviously tense. Her husband was to undergo surgery the following morning. Doctors weren't accepting odds on the outcome. She was an active church woman but her own pastor was miles away. Would I please administer communion to her husband before his operation?

I asked if her husband had requested the sacrament. No, but she wanted him to have it in case he died. Would she be equally insistent that he receive the sacrament if her husband were not in such apparent danger? "No!"

Situations such as this—and almost every pastor has similar ones frequently—cause me to wonder just how many of our Lutheran church members really understand the purpose and proper use of this most precious gift which our Lord has given to us under the elements of bread and wine.

One man pleads that he be permitted to join with the congregation at the Lord's table, yet admits that he has neither interest nor intent to become a part of any Christian congregation. A woman begs that the minister force bread and wine through the clenched lips of her unconscious husband. An elderly man declares that the sacrament is to be partaken of at the time of confirmation and never again.

I suppose every conscientious pastor has shared my suppressed desire to ask each communicant as he presents himself at the altar rail, "Why do you want to participate in the sacrament?" and "Do you know what you are doing?"

The purpose of this topic is to sink our mind's teeth deep into a better understanding of the sacrament so that we can receive the fullest benefit from our participation in it.

### What the Sacrament Is

Martin Luther puts the explanation of the Lord's Supper quite simply, "It is the true Body and Blood of our Lord

*Pastor Bravin serves St. John's Evangelical Lutheran Church (ULCA) of McKees Rocks, Pa. This is the Inter-Lutheran topic for July.*

Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ Himself" (*Small Catechism*).

The institution of the sacrament came about at that Last Supper of Jesus together with his disciples. "Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.' And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins' " (Matthew 26:26-28).

That this act of Jesus was to be a continuing event and not a once-and-for-all ceremony is evident from Scripture as well as from the practice of the early church. St. Paul reports that our Lord, after he had distributed the bread and wine to his disciples, said, "Do this, as often as you drink it, in remembrance of me." And to that he adds his own declaration, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (I Corinthians 11:25-26).

Our knowledge of the early Christian church indicates that from its beginning the members partook of the bread and wine sacramentally as the high point in their worship. Various members of the congregation would bring foodstuffs to the home in which the service was being held and, following the singing, praying, Scripture reading, and message from the apostles, they would sit down to a common "love feast" at which the bread and wine would be consecrated and distributed to the worshipers.

We learn from St. Paul that these "love feasts" were not meant to be banquets, but rather repetitions of the Last Supper of Jesus and the disciples. "So then, my brethren, when you come together to eat, wait for one another—if any one is hungry, let him eat at home—lest you come together to be condemned" (I Corinthians 11:33-34).

Through the years of Christianity the sacrament of the Lord's Supper has come to be known by several names: the Sacrament of the Altar (since it is administered there), the Communion (since it brings us into communion with Christ Jesus and our fellowmen), and the Eucharist (from the Greek *eucharisteo,* I give thanks).

### What the Sacrament Does

It seems to be in the area of understanding the purpose of the sacrament that most of the difficulties reside. From

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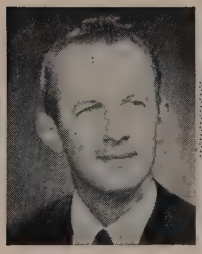

# MAN TO MAN

*by* LAWRENCE M. REESE

**Man's Noble Destiny**

"I wish they'd stop fooling around with rockets, sputniks and outer space," said a friend recently. "Why can't we be content to spend our energies on the needs of the earth? Furthermore, I think it's terrible to send a human being flying through space not knowing whether he'll ever return to his wife and family."

Christians should not be surprised at the latest developments of our wonder world, whether it's medicine and its miraculous advances, the latest triumph of Univac or the two-track stereo in the living room. A Christian ought to expect man to do these and many more things as times goes along. Naturally we are pleased and grateful for the restless spirit of man and his accomplishments. But we are not surprised. Why? Because we know that God intended man to do these very things.

Remember how clearly the Psalmist pictured the status of man: "Just a little lower than God." Both the Old and New Testaments make this fact very clear: God created man out of love. He gave man status, talents, imagination, freedom and challenged him with this high and noble position. Man was made for greatness!

Showering greatness is a characteristic of our God. How he lavishes beauty on all nature, whether it's the majesty of the Rockies, the splendor of Hawaii or the simple delight of the garden in your back yard. Similarly, God lavishes his goodness on the fruits of the earth. Who can forget the sight of apple-laden trees in Washington, the waving grain fields in the plains or the citrus groves of Florida and California? Even the flowers and fields share in God's plan for greatness.

**Detoured from Destiny**

Lest we stop with the idyllic picture above, let's pause to see that there's many a slip between what God plans and what man accomplishes. How familiar we are with the picture of man as he really is: made for greatness only to fall into detour. Man is made for peace yet he follows the detour of war. He is made for friendship yet he's too busy with his own pursuits to cultivate his friends. He is made to produce yet he gets mixed up and thinks there's more pleasure in consuming. He is made for love and adoration of man and God yet he falls prey to his own self-centered desires.

Isaiah, a realist if there ever was one, describes the situation perfectly. He pictures the goal which God has set for man, a goal tinged with greatness. Then he pictures the real situation: Man is filled with high ideals yet his footsteps are dogged by sin. And in this struggle the grand old prophet comes forth with a design for greatness: "They that wait upon the Lord shall renew their strength,

hey shall soar as eagles." God not only reates us for high and noble things in ife but he redeems and restores. And hen the detours of life get in the way, God stands by with his abundant bless- ng. Isaiah was a realist about the de- ours too. He describes how even the oung man shall fall away, shall faint nd grow weary. There are times when he demands of a complex life are too nuch for our strength, even for the trong young men. But God has prom- sed his own strength in lieu of our own. And they that wait upon the Lord shall renew that strength.

**Realistic Optimism**

In the past few generations we have been on a pendulum which swings us first to an optimistic and then a pessi- mistic view of man and his culture. There are those who ignore the deep issues of life and believe in a philosophy of "every day in every way we are getting better and better." And, of course, there are signs that they are right. We are physic- ally better than ever, we live longer, we have more things, we have made prog- ress in almost every human endeavor, and our churches are filled.

There are others who take a very pessi- mistic view and see every generation of man declining. And they have plenty of evidence on their side. Our problems of racial prejudice, war, indulgence, crime and consumption of aspirins are evi- dences on the negative side.

Our Lord himself broke through the barriers of the optimists and the pessi- mists. He saw man realistically. Man in his natural state is selfish and in rebellion against God. In this state he will never reach his potential. And even after he yields his life to God, his road may have many detours. But the Spirit of God is now his basic motivation and he is capa- ble of greatness, and a greatness accord- ing to God's own definition. He is great because he has learned to serve, to love, to worship, to grow in grace.

Man to man, I hope that there is the riches of this greatness constantly stir- ring in you. Whether our contribution to progress is large or small, our destiny is one of greatness. And our spirits will be restless as long as we live, restless for creating, working, thinking, loving in our relationship to God and our fellowmen. We'll be restless to progress because God intends it. So look for continued progress in every area of life. And view every new advance with gratitude to a God who has given man this high status and continues to shower us with unde- served blessings.

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A LUTHERAN is one of the seven astronauts chosen for America's first attempt to send a human being into outer space. He is Air Force Capt. Donald K. Slayton, a member of Trini- ty Church (ELC), Sparta, Wis., who regards space travel as "a natural expansion of flight." Capt. Slayton, 35, is a veteran pilot with 3400 flying hours (2000 of them in jets) and holds the Air Medal with Cluster. He flew 56 combat missions in B-25s in Europe and seven combat missions over Japan. Most recently he was an experimental test pilot flying all jet fighter type aircraft built for the Air Force. The seven men are now un- dergoing intensive training at Langley Air Force Base, Va. In about two years one of them will be blasted aloft by an Atlas ICBM in an attempt to orbit the earth 125 miles out at 18,000 mph, circling two or three times before hurtling back to a landing in the Atlantic Ocean.

*Colleges of the ULCA . . . Second in a series*

# NEWBERRY

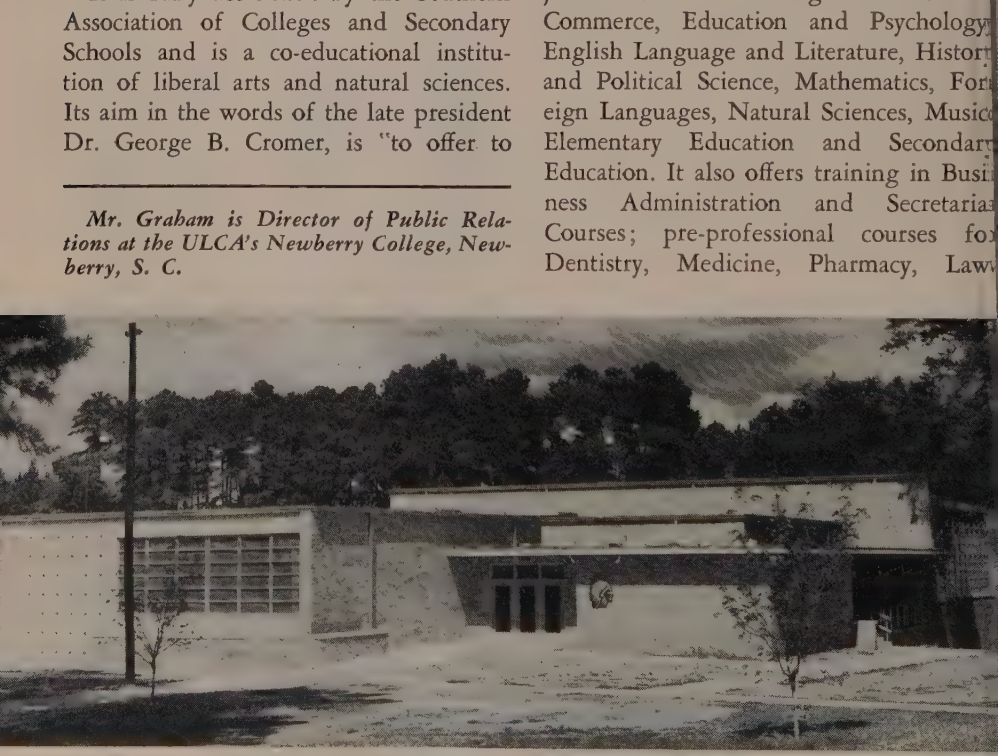
*by* L. C. GRAHAM

NEWBERRY COLLEGE, founded in 1856, is located in Newberry, South Carolina—"The City of Friendly Folk." It is a Lutheran College, owned and controlled by the Lutheran Synods of South Carolina, Georgia-Alabama, and Florida of the United Lutheran Church in America.

It is fully accredited by the Southern Association of Colleges and Secondary Schools and is a co-educational institution of liberal arts and natural sciences. Its aim in the words of the late president Dr. George B. Cromer, is "to offer to young men and women an open door of opportunity under positive Christian influences, such as will enable them to prepare for effective service in church and state."

Newberry College offers courses leading to the Bachelor of Arts and the Bachelor of Science degrees, with majors in Bible and Religious Education, Commerce, Education and Psychology, English Language and Literature, History and Political Science, Mathematics, Foreign Languages, Natural Sciences, Music, Elementary Education and Secondary Education. It also offers training in Business Administration and Secretarial Courses; pre-professional courses for Dentistry, Medicine, Pharmacy, Law

*Mr. Graham is Director of Public Relations at the ULCA's Newberry College, Newberry, S. C.*



Newberry's new Student Union building was designed to fit into the South Carolina terrain.

Making a name for itself is the snappy Newberry College Band—complete with lovely majorettes.

Theology, Engineering, Forestry, Deaconess and specialized training for Christian Service in Religious Education, General Church Work and preparatory training for Missionary Service.

Newberry College has the largest enrollment in its history, 647. This past year saw the completion of a beautiful new dormitory for girls, and a new student union building. This building houses the canteen, post office, book store, faculty dining room, cafeteria (seating 400 students), kitchen, recreation facilities and a lounge which will increase the cafeteria seating capacity to 600. Within the past decade the college has also built a new dormitory for boys, a new library, and purchased the Carol Court Apartments, which include five buildings consisting of 36 separate apartments. These buildings will afford additional housing facilities for faculty members and college students.

Among the student organizations are: Lutheran Student Association, Women's and Men's Councils, Blue Key, Student Christian Association, Baptist Student Union, Methodist Student Fellowship, Westminster Fellowship, Gamma Sigma, Kappa Phi, Phi Tau, Theta Sigma Eta, Boosters' Club, Future Teachers Association, and many others.

Newberry College has football, baseball, basketball, intramural athletics, also paved tennis courts. It is a member of the Southern Intercollegiate Athletic Association. The Newberry College Singers, an á capella choir of 60 voices, have concertized and toured extensively for over 25 years. The most recent tour was through Georgia and Florida. They have appeared frequently on radio and television.

Newberry College also has a marching band, a concert band and an orchestra, which are fast making a name for themselves and the college.

---

Tom: "Did you give your wife that lecture on economy you were talking about?"

Bill: "Yes."

"Any results?"

"Yeah . . . I've got to give up smoking."

*—Sunshine Magazine*

# Scouting in the ULCA

*by* Dr. George A. Eichler

Aubrey Mauney, Kings Mountain, N. C.
*Director of Scouting*

In the May issue of Lutheran Men you read what is expected from the church when sponsoring scouting under the headings of:

1. Pastoral Relationships
2. Pro Deo et Patria Promotion
3. Laymen's Service
4. Selection of Leaders
5. Institutional Representatives
6. Providing meeting facilities

It is proper now to list the responsibilities of the local Scout Council. These are listed by Dr. A. E. Iverson, Director of Protestant Relationships, Boy Scouts of America.

**Responsibilities of a Scout Council**

The local council and districts of the Boy Scouts of America are organized to serve the chartered institutions. Each council has a professional staff and volunteer leaders trained to help a church operate successful Scout units. Some of the services available are as follows:

1. *Leadership Training*

When a church has chosen its leaders the leadership training committee of the Scout district will provide personal and group training, tailor-made to the needs of the church.

2. *Camping Facilities*

The local council provides facilities for long-term and short-term camping. Units go to camp under their own leadership. Thus when a church unit goes to the Boy Scout camp it is merely the extension of the church's program under its own leadership in the environment of a Boy Scout camp.

3. *Commissioner Service*

A neighborhood commissioner, experienced in Scouting, makes regular visits to the church to help the leaders operate successful Scout units.

4. *Program Resources*

An abundance of program materials and helps is available to leaders of the Scout units, such as SCOUTING MAGAZINE, Program Quarterlies, BOYS' LIFE, and Program Notebooks, in addition to the handbooks and manuals.

5. *Other Services*

A council office is a service station. Committees on finance, health and safety, advancement, and special activities help the church in its service to boyhood through Scouting.

Every church which sponsors Scouting should avail itself of these services.

women have served or are serving as AIDS in a variety of positions. This number will be increased after the two orientations of 1959. These three-week periods precede the year of service. An interesting by-product of this program is the response to full-time, long-term service by several of the AIDS.

The passage of 60 minutes marked the conclusion of the Board of Deaconess Work report. As these women returned to their seats, the delegates arose to acknowledge not the individuals, but the working of the Holy Spirit in their lives. Their witness was a pause rather than a period in the story of the diaconate.

The women who stood on a small spot in a tiny segment of time have been preceded by others. Occupying a prominent place on the convention stage was a large photograph of the seven deaconesses who left their homes and families in 1884 to serve in the German (Lankenau) Hospital in Philadelphia. From this seed sprang our ULCA diaconate with homes and schools in Philadelphia and Baltimore. At an earlier point in time, four courageous German deaconesses accompanied Mr. Passavant to the first Protestant hospital in America. Located in Pittsburgh, Pennsylvania, it still bears his name and is still served by deaconesses.

The modern diaconate began more than one hundred years ago when Theodore Fliedner, a German pastor, recognized the potentials and desires of Christian women to serve others. Today thousands of deaconesses serve in lands where the Gospel is proclaimed. But, the preamble to the history of the deaconess story begins in the early Christian church. Paul refers to Phoebe, a deaconess, in his letter to the Romans. And, Jesus himself called upon women to minister to the physical and spiritual needs of others.

It is impossible to evaluate the effect of the report of the mid-twentieth century diaconate of the ULCA upon those attending the convention. It is hoped that the pastors and laity would be better informed concerning the service and potentials of the diaconate as part of the church's working arm. Also, that they would be instruments of the Holy Spirit in motivating women to utilize their talents and Christian love through this channel.

We await the tremendous opportunities of the future as God grants these to us. "Tomorrow will be here suddenly, and the tasks of tomorrow are colossal."

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**COVER STORY**

**FIFTY EAGLE SCOUTS developed in Troop 11 of Emmanuel Lutheran Church, Lancaster, Pa., is the record of which Scoutmaster Henry W. Fischer is justly proud. Seven new eagle awards were given at a recent Scout Service attended by Mayor Thomas J. Monaghan and other Lancaster civic leaders. Mr. Fischer has been the scoutmaster for 24 years. According to the local scout council the quarter century-50 eagles record is unequalled by any regular troop in America.**

**In the photo William Nitz is congratulated by Mayor Monaghan on being awarded the Pro Deo et Patria. They are surrounded by the seven new eagles and four other eagles. This award took place at the morning service on the same date. The congregation, whose pastor is Dr. Ernest J. Hoh, has three Pro Deo et Patria scouts and four more at work on it.**

# *Views from Headquarters*

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

The heart of the men's program of our church is the monthly or periodical Program Meeting. I say "periodical" because many groups meet less frequently than every month. Some meet every other month and others meet quarterly. May I define what I mean by the Program Meeting? The Program Meeting includes everything that happens in the men's meeting from the time the men arrive until they leave the church building. More and more attention must be given to the planning and presentation of the Program Meeting.

### What Happens Prior to the Program Meeting

At least four months prior to the meeting the planning should have started. The Program Committee decides the method of the presentation to be used and proceeds to build the program. This means that in February you start planning for the June Program Meeting. The Program Committee decides if it will invite an outside speaker, or if it will use a visual aid or if the men will be selected from the men's group to make the presentation. Plans will be made for the selection of a devotional leader and men will be assigned the responsibility of the dinner or refreshment committee.

The Publicity Committee will begin to promote the June meeting at the May meeting. An announcement will be made high-lighting the feature of the next Program Meeting. Inexpensively duplicated flyers will be placed at each table setting or handed out as the men leave the meeting. Attractive posters will be placed in strategic places in the church building and parish house. Bulletin notices will be provided the church office and the pastor. The local newspaper will be contacted and provided with a story and glossy picture of the speaker. Postcard invitations will be mailed to all adult members of the congregation a week in advance of the meeting. Telephone check-ups will be made by members. Specific program details will be carefully checked. Nothing will be left to chance.

### What Happens at the Program Meeting

The meeting room will be carefully scrutinized to be sure everything is in order. A room should be selected that comfortably holds the number of men anticipated. If a dinner is served it may be necessary to use the room adjacent to the kitchen. If you do not serve a dinner select a room which is conducive to friendly discussion, conversation and association.

A couple of men should arrive early and serve as "greeters." Identification badges may be provided for each man. If a man is present for the first time, the greeter should learn something about the

han and be prepared to introduce him o the other men. Any new man should e escorted about the meeting room and ntroduced personally to other men before r following the Program Meeting.

Every phase of the Program Meeting hould proceed in an orderly, rapid-fire nethod. At no time should the program e permitted to lag. The president or he program chairman should have an outline of the program details and see hat each one is completed in a smoothly perated manner. As an example, if the astor is expected to give some remarks, he should be told how extended the re-narks are to be. It is of utmost import-nce that our Program Meetings give vidence of advance planning and prep-ration and that a steady progression akes place in moving from one program hase to another.

**Variety is the Spice of the Program, Too**

Our men's programs cannot afford to ely on only one method of presentation. There are a number of types of presenta-ion that can be used but all fall into hree general patterns: use of our own men as leaders; audio visual; outside speakers. You should use all of these over a period of a year of Program Meetings. Variations of these may be used; as an example, in audio visual presentations you might use a movie or a sound filmstrip or chalk talk. Variety can only be introduced into your Pro-gram Meetings by intelligent planning. There should also be variety in the kind of devotional services used in your meet-ing. All can be informal and still be of varying forms.

**Fellowship Has a Place**

In each Program Meeting opportunity should be provided for the men to have man-to-man contact in small groups. This is essential so that they come to know each other better. The auxiliary serves a useful purpose in providing this area of fellowship. It can be accomplish-ed in a number of ways. If you hold a dinner meeting the dinner itself is a fellowship activity. The refreshment period can also fulfill this purpose. Sum-mer meetings in the out-of-doors are excellent opportunities to expand this need of association.

**The Length of the Program Meeting**

The Program Meeting need not be a long drawn-out affair. Some congrega-tional groups which have a dinner type meeting conclude the entire Program Meeting in two hours. If a dinner meet-ing is not held, the formal part of the program can be completed in less than two hours. There should be a definite

WEDDING BELLS rang April 25 for ULCM office secretary Janet Beveridge of Yonkers, N.Y. and Robert H. Carlson of Mt. Vernon, N.Y. The ceremony was performed by Pastor David C. Smith at Redeemer Church, Yonkers, as part of an unusual Wedding Service. Active at Redeemer, Janet was a choir and Luther League member and taught in Sunday school. She was a loyal worker at ULCM headquarters for nearly two years and handled most of the secre-tarial duties for LUTHERAN MEN. God's blessings on Janet and her accountant-hus-band as they start their new life together in New Hartford, N.Y.

closing hour for the formal program. If the men, some or all, wish to remain following the close of the meeting, this is *their* decision. A man should know in advance if he attends the Program Meeting, when he may expect to be on his way home. A carefully arranged time schedule will make it possible to complete the entire Program Meeting in a period of time which will not be objectionable to most men.

### The Backward Glance

The Program Meeting should always be given a backward glance by the Program Committee. This glance might be made in a meeting of the Program Committee following the meeting, on the same night, or it might be held not more than one week after the meeting. In the backward glance, we review the Program Meeting to see if we "missed the boat" somewhere. Perhaps our aim for the meeting was not achieved. It could be that some new man was completely ignored. Our visual aid program may have gone afoul because no one checked the equipment in advance. The backward glance is a device by which we may improve future Program Meetings. Do not under-estimate it's value.

### You Are Not on Your Own!

Your office which your contributions make possible is maintained to help you in your Program Meetings. Make use of it and share its services with all your men. Each year a folder of Program Suggestions is provided. Each month in LUTHERAN MEN a monthly Program Meeting is made available. Alternate suggestions are given for the Program Meeting. Multi-colored invitation postcards are offered for use to notify your men of the meetings. Pamphlets on publicity, how to increase attendance and membership are yours for the ordering. Our filmstrip "But Was He My Brother?" available through your synodical or conference officers. You are not alone in the matter of planning and presenting better Program Meetings. Use the services the YOU make available through your gifts to ULCM.

### No Substitute

There is NO substitute for worthwhile programming in the ULCM group. Unless we can maintain a high calibre in the quality of our Program Meetings, men are not going to continue to come. Give the greatest portion of the time allotted to men's work to the programming and presentation of high quality Program Meetings.

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ULCMO meeting at Trinity, Lakewood on April 1 was chaired by Lee Doellman of Trinity. In the photo, left to right, *first row*: brothers Dr. Harsman, Cleveland; Doellman, Lakewood; Wilee Wadsworth. *Second row*: Anton, Lakewood; Curtis Orrville; Tromko, Cleveland; Boros, Clevelan Reichard, Elyria. *Photos by Leo Schwerin.*

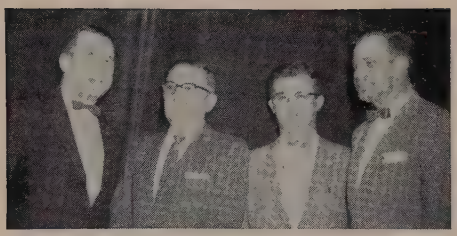
Western Conference session at First English, Toledo April 15 was in charge of Henry Klein of Fir English. Left to right, *first row*: Ebersole, Findlay Ruehle, Findlay; Gronan, Toledo; Kueller, Leipsic Cox, Toledo. *Second row*: Thielman, Toledo; Lang endorf, Toledo; Klein, Toledo. *Third row*: Bischof Toledo; Whonsetler, Hicksville; Crew, Malinta Kurfuss, Stone Ridge; Fauth, Defiance.

At St. Paul's, Newark, April 16, left to right *first row*: Womeldorph, Newark; Laughlin, Pleasan City Parish; Scott, Mansfield; Nash, Lancaster; Lin senmayer, Columbus. *Second row*: Pastor Mann Hilliard; Winn, Zanesville; Spencer, Stovertown Neal, Mansfield; Swingle, Stovertown; Pastor Ring Vanatta Parish; Swingle, Roseville; DeMuth, New Philadelphia; Clark, Mansfield.

Southern Conference meeting was at St. John's Vandalia, April 17. Left to right, *first row*: Brem seth, Xenia; Gross, Springfield; Boyer, Springfield Ovrebo, Columbus; Pastor Stull, Springfield; Heist Miamisburg. *Second row*: Woolery, Dayton; Naugh ton, Troy; Shell, Ellerton; Reynard, Springfield Lugar, Bellefontaine; Johnson, Wilmington. *Third row*: Fry, Franklin; Shell, Lewisburg; Traub, Van dalia; Winget, New Carlisle; Hunter, Fairborn.

## eaders Workshops
## ield in Ohio Synod

In the belief that ULCM services must e made available at the congregational evel, ULCM executive secretary Howard . Logan has been conducting workshop essions with congregational leaders in a umber of synods. Recently such workhops were held in Ohio Synod—at Lakeood, Toledo, Newark and Vandalia. Officers, committee chairmen and interested persons from the various congregations attended. President Don Scott of he ULCMO and Ohio's director of tewardship and congregational life Leo chwerin attended all sessions with Logan. The meetings were arranged by ohn Linsenmayer of the executive committee of ULCMO.



Leaders of the workshops in Ohio were, left to right: Howard L. Logan, ULCM executive secretary; John K. Linsenmayer of Columbus, ULCMO promotional secretary; Don E. Scott of Mansfield, ULCMO president; Leo F. Schwerin of Hilliard, Ohio Synod's director of stewardship and congregational life.

The program for these meetings included a dinner, devotions by a local ULCM member, an address by Logan, three workshop sessions on Program, Officers, and Committee Chairmen. The program was concluded with the use of the filmstrip "But Was He My Brother?" This kind of a program also was held in Illinois during May and plans are being developed for an October or November tour of Wisconsin.

of Men and Their Activities

The NY & NE Synodical ULCM gave special attention to scouting in its annual convention held at Port Jervis May 16. Aubrey Mauney, first vice president and director of scouting for ULCM, represented the church-wide auxiliary and participated in the presentation of the Lamb Award to two outstanding scouters from the synod. Dr. Alfred L. Beck, president of the synod, was the banquet speaker.

New Jersey ULCM met at Zion Lutheran Church, Oldwick, N.J. under the presidency of Gene Kelchner. Three Lamb Awards were presented at the meeting. This was the first presentation made of the 1959 awards anywhere in the ULCA. Richard H. Snell represented the ULCM at the N.J. meeting. A new constitution was presented to the delegates.

The annual convention of Canada Synod ULCM was held at Pembroke, Ont. on May 2. A member of the Canadian Parliament, M. Weichel of North Waterloo, was the featured speaker; Howard Herter presided. ULCM was represented by Howard L. Logan, executive secretary. This was the 32nd annual meeting of the men of this synod.

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Seventh Day Adventists in their Eastern U.S. area gave more than $150 per capita each year for four years to foreign missions. This was over and above their contributions to local church expens and home missions.

In March, 1959 more than 500 bo registered for the Pro Deo et Patr award. During the month 60 awards we made. While registrations indicated a increase the number of awards made w less than in the previous period.

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"The apostleship of the laity is vit if the church is to carry out its work o reconciliation. It is not enough to as men to come out of the world and int the church. Christians must go back int the world, expressing their lay ministr in office and shops, in labor unions an management, in public service and do mestic life."—*The Lambeth Conferenc* 1958.

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Honorary Life Memberships are bes used when they honor outstanding serv ice on the part of a pastor or churc member. At the recent meeting of th ULCM Executive Committee Pastor Les ter Utz, clergy member of the committee was given an Honorary Life Membershi by the Pittsburgh Synod ULCM. Thi came as a complete surprise to Pasto Utz. He was honored for his long an devoted contribution to ULCM activitie in the Pittsburgh Synod. He is now lo cated at Wichita, Kans.

The Minnesota ULCM held its spring meeting in late April at Holy Trinity Lutheran Church, Minneapolis. Don Bader of Mahtomedi is the president. Speaker was Dr. Paul Bishop, president of Northwest Synod. New officers were elected. This state unit has been accepted into membership in ULCM and will be formally received at South Bend this fall.

The Florida ULCM will hold its annual convention on June 13 at St. Paul's, Clearwater. A. J. Kelley, member of the ULCM Executive Committee, is president of the synodical organization. J. H. Oetgen, second vice president of ULCM, will represent the church-wide auxiliary.

The Wisconsin State ULCM will hold its annual Retreat June 4-6. The state convention will be held Sept. 27 at Jefferson, Wis. Robert Keown is the president. The Wisconsin State unit has been accepted into ULCM membership and will be formally received at the South Bend Convention.

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The Mohawk Conference of NY & NE ULCM met in early May for its spring convention; Leland Hokerk presided. The meeting was held at Bethany Lutheran, Central Bridge, N.Y., with Dr. Theodore Tappert of Mt. Airy Lutheran Seminary as speaker. Knoxville Conference, Virginia Synod ULCM, met at Messiah, Knoxville, in late April. J. H. Oetgen, ULCM officer, was the speaker. George W. Eckerd is president of the conference unit. The Rochester Conference of NY & NE Synod ULCM met on May 2 at Resurrection, Rochester; Ronald Barres is president.

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The Tidewater Conference of Virginia Synod ULCM met at Trinity, Newport News, on April 26. This is a relatively new conference unit getting organized under the leadership of T. W. Beck, conference president. The Southern Conference, PSW Synod ULCM, held its spring banquet at South Gate, Calif., with hundreds of men present to hear synod vice president Pastor Kenneth Senft speak. Special guests were the men of the other Lutheran groups involved in merger proceedings with the ULCA. James Hartman of Norwalk, Calif., is president.

**ULCM OF ST. PAUL'S, Lititz, Pa., recently hosted 116 men of the Lancaster Conference as well as conference and synodical officers. Main address, by executive secretary Howard L. Logan, was on "The Direction Men's Work Should Take." In the photo (l. to r.): Dr. C. W. Eshleman, president of St. Paul's ULCM; Logan; Joseph Fasnacht, president, Lancaster Conference ULCM; Claude Greiner, president, Cent. Pa. Synod ULCM.**

The Central Conference ULCM of NY & NE Synod met at Johnson City May 2. Speaker for the meeting was Norman Roper of Hartwick College. The theme used was "Ye Shall Be My Witnesses." A fall Retreat at Big Moose was announced for Sept. 25-27.

The Rocky Mt. Synod annual Retreat for ULCM was held in late May at Peaceful Valley, Vrain Canyon, Colo. Retreat chairman was J. W. Steinert. ULCM activity in this synod has moved forward

under the leadership of Larry Burkey of Eldorado Springs.

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The ULCM of the Alamance, N.C. church gave loyal and generous support to the congregational stewardship program. As a result the indebtedness on the church was liquidated and the seminary appeal over-subscribed, so reports Pastor Glenn S. Eckard. The ULCM group at Jacksonville, N.C. reports numerous activities in behalf of the congregation. Kneeling benches have been provided, ULCM lapel pins were distributed to all members. Lenten calendars and bulletins were provided.

Emmanuel, Toronto, Canada ULCM recently held some interesting meetings. "The History of Church Architecture" was the topic for one and "Should Religion be Taught in the Public Schools?" was the other topic. St. John's, Williamsville, N.Y., Pastor John Schmidt, organized a new ULCM unit recently.

Ascension ULCM at Chattanooga, Tenn. has provided a large outdoor sign for their church property. Recently arrived is Pastor Donald Fauble, an ardent booster for the King's Men Crusade.

## Pittsburgh Reports

Fifty years of men's work in the Pittsburgh Synod are being noted during the synodical convention at Thiel College Greenville, Pa. beginning June 1, 1959. The men's work in the Synod was started June 12, 1909, by a meeting of 32 men in St. John's Evangelical Lutheran Church, Kittanning, Pa. and was called the Laymen's Movement of the Pittsburgh Synod. The Brotherhood of the United Lutheran Church in America was formed at the time of the merger in Pittsburgh in 1919, and functioned as such until the name United Lutheran Church Men was adopted in 1957.

Minutes, correspondence, records and historical data of men's work in the Pittsburgh Synod have been compiled into book form to a total of 18 volumes and cover a period of time from 1909 to the present. This material was placed in the archives of the Pittsburgh Synod in the Library at Thiel College on April 17, 1959. The work was done by Secretary Milford H. Van Cleve of United Lutheran Church Men of the Pittsburgh Synod by direction of the executive committee.

## All-Lutheran Scouting Conference at Schiff Reservation

At the invitation of the Boy Scouts of America's Division of Protestant Relations, the first All-Lutheran Conference on Scouting was held April 27-29 at the Schiff Scout Reservation in New Jersey. Representatives of four Lutheran groups attended the conference, sponsored by Augustana Churchmen. Pastor Frans Victorson, Augustana Churchmen's boys' work chairman, led the meeting.

ULCM was represented by seven men including director of scouting Aubrey Mauney, Pastor Paul Wasmund, Paul Nelson, Donald Welsh, Art Nickles, Bill Renken and executive secretary Howard Logan.

Chief scout executive Arthur Schuck addressed the group at a luncheon held at the national headquarters offices in New Brunswick. Seminars on various phases of scouting were conducted by leaders from that office.

and despair. Tragic then that during World War II Zweig found no alternative to suicide. Perhaps he had forgotten the "fortified city, iron pillar, and bronze walls." Or perhaps he recalled only one strand in the tangled skein which was the prophet's life. To stay too long in Jeremiah, chapter 20, may be to conclude with G. B. Shaw that life is just one damned thing after another. But to move on to Jeremiah, chapter 31, with its message of hope and consolation, is to be reassured that "life is real, life is earnest."

In Thornton Wilder's play "The Angel That Troubled the Waters," a plea for healing is heard: "It is no shame to boast to an Angel of what I might still do in Love's service were I freed from this bondage." The angel answers: "Without your wound, where would your power be? The very angels themselves cannot persuade the wretched and blundering children on earth as can one human being broken in the wheels of living." Jeremiah was one whose power was in his wound; he was broken in the wheels of living. A man of tender affection and a heart of love that needed to be loved by others, the prophet was constantly alienating himself from his fellows by the message he was speaking. When he tried to stop speaking the message, it began to burn within him like a fire in his bones. How great was the use that God made of his wounded life!

In his engaging autobiography *The Living of These Days,* Harry Emerson Fosdick notes a passage in one of his later sermons telling how the young Tolstoi became utterly disheartened and decided to kill himself. Mark Twain, when he was thirty years old, put a loaded pistol to his head but lacked the courage to pull the trigger. William James, the Harvard psychologist, almost committed suicide. Fosdick goes on to confess: "My congregation at Riverside did not recognize, I am sure, that those references were autobiographical. One dreadful day I reached the pit of utter despair, sure that all my hopes were vain and that I was finished. I have often wondered whether, if my father had not been there saying, 'Harry! Harry!' I would really have cut my throat with that razor." A Fosdick putting the razor to his throat—a Jeremiah cursing the day of his birth—a Dostoevsky declaring, "My Hosannah has passed through great whirlwinds of doubt"! Jeremiah belongs to the class of humans which Unamuno describes as "men of flesh and bone." He was an "agonistic soul." His book plays "the still said music of humanity."

## THE MYSTERY OF INIQUITY

Perhaps more completely than any other Old Testament prophet, Jeremiah was linked with the events of his day; and troubled events they were. Born during the latter days of the reign of Manasseh, the arch apostate of Judah, Jeremiah received his call in 626, the year Asshurbanipal, the last of the great Assyrian kings, went to his death. Fourteen years later Assyria finally crumpled with the downfall of Nineveh the capital. Five years after Jeremiah's call Josiah, the good king of Judah, attempted a reformation of worship and morals in accord with a law code discovered by workmen in the temple. The success of the reformation was short-lived at best.

Little more than a decade after Josiah initiated his program of reforms, the good king went to his death at the hands of Necho of Egypt, not having lived as many years as Manasseh had reigned. Babylon became the overlord of the nations when in 605 she put down Egypt and what was left of Assyria in the Battle of Carchemish. In 587 and 586 Judah was overrun and the temple was razed. Jeremiah's forty-year ministry came to an end.

For almost half a century Jeremiah spoke to times that were out of joint. If man was created at a midpoint "between the angel and the beast," in Jeremiah's day he was dangling considerably below the midpoint. The people were "willing to be deceived" and "unwilling to be convinced that they were so." Pascal has a word for this kind of perversity: "The people run carelessly to the precipice, after having covered their eyes to prevent their seeing it."

God's people were silly. They did not know God. Had they not heard the Word of God that Hosea had given: "My people are destroyed for lack of knowledge"? They were foolish; they were without understanding. They were learned in a fashion, but not in doing good. Jeremiah complains that they have a film before their ears (6:10); or as the Hebrew more literally reads, "They are uncircumcised as to their ears"—an uncircumcised condition which is found among some Gentile Lutherans! Like a senseless horse rushing headlong into battle, the people had failed to learn the lesson of the birds. "Even the stork in the heavens knows her times; and the turtledove, swallow, and crane keep the time of their coming; but my people know not the ordinance of the Lord" (8:7). Our prophet reminds us of a modern voice which advises: "Now tha men have learned to fly above the earth like birds and swim beneath the wate like fish, it is time that we learn to liv on the earth like men." The people wer like wild animals in the heat of passion lustily prancing from one lover to an other, both divine and human.

Jeremiah is told by God to carry waist cloth to the rocky banks of th Euphrates. Some time later he is com manded to go back to the place where he has deposited the cloth. He findi that it has rotted. The waist cloth, worn close to the body of the man, is a sym bol of the close bond between God and Judah. But now Judah has become like a wasted waist cloth; she is rotten! Sh may play the role of Jezebel and adorn herself with mascara like a brazen pros stitute, but Jehu is on his way to de stroy her! Jeremiah comes face to face with "the mystery of iniquity," "a pit," says T. S. Eliot, "too deep for mortal eyes to plumb." Jerusalem is in anguish like a woman travailing with her firstborn child. Even the men have their hands on their hips! Jeremiah, like Diogenes of ancient Greece, conducts a vain search for one who does justly. As we read the gloomy words of the prophet, we need the reminder of Luther that Jeremiah's negative features were due to the time and the situation in which he was called to speak and not just to his own temperament and bent of mind.

Judah is wicked and the lion has left his thicket for the kill. The leaders are helpless. The people have been duped by the optimism, the misty optics, of the false prophets. The invader comes like a strong wind—not to winnow, not to cleanse, but like a dry, suffocating sirocco wind to destroy. The chariots come like hurricanes. The horses are swifter than

ultures. Across the land messengers are elaying the doleful tones of destruction nd devastation. God's Word becomes in he prophet's mouth like a fire and the eople are as firewood. Jeremiah is the hannel of the divine wrath and the oreign invader is God's instrument for he punishment of Judah.

The prophet pleads for a repentance o radical that it can be likened to the reaking up of fallow ground and the ircumcision of the foreskin of the heart. No moralist in his understanding of sin, eremiah recognizes the need for inner enewal. He sees that Judah's root rouble is the stubbornness of her evil heart. "The sin of Judah is written with a pen of iron; with a point of diamond t is engraved on the tablet of their heart, and on the horns of their altars" (17:1). The evil of Jeruslaem flows like a spring. Jeremiah would likely have added his amen to W. H. Auden's word:

**"We would rather be ruined than changed,**
**We would rather die in our dread**
**Than climb the cross of the moment**
**And let our illusions die."**

Judah needs healing; only God can give it. Judah needs a new heart; only God can create it. But will He? Will He work in His sin-ridden, rotten, prostitute, idolatrous people a new creation?

## THE NEW CREATION

One of the pinnacles of Old Testament revelation is reached in the New Covenant passage in Jeremiah 31:31-34: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity and I will remember their sin no more."

Students of the Old Testament who pride themselves on their caution have been loud in their praise of this passage. Not many would agree with Duhm that we have here only the effusion of a scribe for whom the highest ideal is that every Jew should memorize the law. When Duhm describes the style of the passage as poor, drawling, and imprecise, one wonders when fleas will stop trying to suck the blood from hippopotamuses. Quoted or alluded to at least eight times in the New Testament, quoted once in full, Jeremiah's New Covenant passage is perhaps partly responsible for the distinction we make between the Old Testament, the writings of the Old Covenant, and the New Testament, the writings of the New Covenant.

The New Covenant is marked by dependence upon divine resources. God says, "*I* will make a new covenant" (31:31). The maker of the covenant is God, not man. Christianity has its center not in the power of man, his ingenuity, his activity, but in the power of God. We listen to Nietzsche, the German philosopher, as he declares: "If there were a God, I could not long endure not being

he." And we say, how utterly stupid! How could any man poke his puny fist at the bosom of God's heaven and declare, even you existed, O God, I couldn't stand not being you myself. And yet, apart from the power of God at work within us, there is a strain of the Nietzsche in every one of us. There is the tendency to organize our lives around ourselves and make gods out of ourselves. This is a tendency that dies hard, when it dies at all. At about the same time Luther was reforming the church, Copernicus was reforming the study of the stars. Copernicus showed that the center of the universe is not the earth and that the heavenly bodies do not revolve around the earth, but the center of the universe is the sun, 93,000,000 miles away from man's earth. After he was gripped by the power of the Gospel, Luther produced a Copernican revolution in Christianity as he thundered the radical Christ-centeredness of Christianity.

When our Lord appeared on the stage of human history, he founded the New Israel. God's Word through Jeremiah was that the New Covenant would be made "within the house of Israel and the house of Judah" (31:31). Jesus is the Inaugurator of the New Israel which is the church, an Israel not of the flesh but of the spirit.

Jeremiah's deep understanding of human sin showed him that sin is far more than doing evil deeds. It is a state of inner perversion, distortion, corruption. The prophet's deep understanding of God's way with man showed him that religion is not a matter of externals. It is regeneration and inner renewal. In the New Covenant, God would put His Law within His people; He would "write it upon their hearts" (31:33).

"I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother saying, 'Know the Lord,' for they shall all know me" (31:33,34). The Christian doctrine of Incarnation means that the God who gave Jeremiah the preview of the New Covenant has taken on human flesh and pitched His tent with men. The King of glory has entered the gates of humanity. Our Lord says, "He who has seen me has seen the Father . . ." To be in fellowship with Jesus is to be in fellowship with God. To know Jesus is to know God.

"From the least of them to the greatest" (31:34) relationship with God will be a reality. There is an individualism about the New Covenant—not the kind of individualism that leads to the worship of the rights of the individual, which is one of the perils of pure democracy, but the individualism St. Augustine tells us about: "God loves every one of us as though there were only one of us to love." Our Lord lived this great truth. He was constantly bringing the love and the fatherhood of God into the lives of individuals. Nicodemus, a leader among the Jews, came to Jesus with mixed-up notions about rebirth. Jesus shows him a more adequate understanding of what it means to be born again. Jesus meets a Samaritan woman at Jacob's Well. He learns that she has a crudely naive attitude toward worship. He gives her a more spiritual concept of what it means to worship. Our Lord lived the great truth that God loves each of us as though He had nobody else to love. "There is joy before the angels of God over one sinner who repents." In a day of sputniks, ICBMs, cracks at the

moon, heaven-piercing skyscrapers—in such a time as this it is sometimes hard for John Q. Public to believe that God really loves every human creature. Let us look at the sun. It gives light, radiance, energy to all the earth. At the same time it ripens the tiny grape as it hangs from the vine. God who created the sun loves all mankind, and He loves every one of His human creatures, who are of much greater value than grapes or anything else He created.

The forgiveness of sins which our Lord wins for us in His death and resurrection brings to fulfillment the final promise of God for the New Covenant: "I will forgive their iniquity and I will remember their sin no more" (31:34).

The assurance of forgiveness brings us to the keystone of the pinnacle of Old Testament revelation which we have found in Jeremiah's New Covenant passage: fellowship and communion with God. The blessedness of this communion breaks forth from the concert hall in the strains of the great chorale from the Passion according to St. John by J. S. Bach:

**"Ah, Mighty King, renowned and great forever,**
**To tell Thy glory is a vain endeavor,**
**No mortal heart can ever hope to show Thee**
**What it doth owe Thee.**
**I can with all my senses never fashion**
**An offering worthy of Thy great compassion.**
**For all Thy love what thanks can I accord Thee,**
**What works reward Thee?"**

The communion with God which has come to full flower in the New Covenant we find also in St. Francis of Assisi as he kneels all night before the altar repeating in tones of deepest reverence the single word, 'God!"

The "impassioned man from Anathoth" knew that the lowest levels of hell into which the human spirit plunges itself cannot override the purpose of God for His creation. This "man of contention and strife" was ushered by God into the deep recesses of the divine mind, and he knew that the time would come when the Creator God Who had made Israel a nation for His peculiar purposes, had loved her, had punished her, had wooed her—the time would come when the Creator God whom Jeremiah knew as a personal friend would make a New Covenant with His people. This message the prophet gave not only by word of mouth but also by the very stuff of his life, for Jeremiah was prophecy incarnate; and He pointed forward to the time when God Himself would pitch His tent with men.

**"He sent no angel to our race,**
**Of higher or of lower place,**
**But He Himself to this world came**
**And wore the robe of human frame."**

Beholding the grandeur of his message, we recall that Jeremiah could have truthfully said with Dostoevsky that his Hosanna passed through great whirlwinds of doubt. Jeremiah becomes the spiritual forefather of every child of God who has known the dark restlessness of doubt and despair—doubt and despair of himself, doubt and despair of his fellows, doubt and despair of his God—and has been brought by God through these storms and whirlwinds, the dark night of the soul, into the victory of faith which stands strong against all the assaults of the hosts of evil. Let our lives then raise with St. Paul the joyful cry: "Thanks be to God, who gives us the victory through our Lord Jesus Christ"!

# What Happens When I Receive The Lord's Supper

*Continued from page 11*

comments which are made and questions that are asked, it would appear that many believe the Lord's Supper to convey a gift unobtainable in any other way, a sort of protective covering strong enough to withstand Satan's blows and slippery enough to slide one into heaven without regard for godlessness of life.

Jesus states the purpose of the sacrament in his words of institution as quoted above, "This is the blood of the covenant, which is poured out for many for the forgiveness of sins."

"Through these words the remission of sins, life, and salvation are granted unto us in the Sacrament" (Luther's *Small Catechism*).

Now, forgiveness of sins can be obtained outside of the sacrament itself. It is yours when you fall upon your knees in sorrowful repentance and sincerely ask God's forgiveness. It can come wherever and whenever the Word of God is proclaimed. But in the sacrament of the Lord's Supper this forgiveness is assured in a unique way, a way that brings an awareness of God's promise to all of our senses. We can see the elements and touch them. We can smell them and taste them. And we can hear the promise of forgiveness as the Word is declared along with the administration.

President Alvin N. Rogness of Luther Seminary offers one of the finest and most simple analogies: "Suppose I loan a man $50.00. He promises to pay it back whenever I ask for it. Since he is an honorable man, I say to him, 'Your word is good enough for me.' Suppose, however, that he insists on giving me a promissory note. He wants to put his promise in writing, using pen and ink and paper. I reassure him that his word is as good as his note. But he persists, and says, 'If some day you should doubt my word, the note would reassure you.' So he gives me his promise in two forms: first, his word; secondly, his note, something I can see and hold. Now, of course, the ink and the paper in themselves are valueless; but since it is his word, or promise, in ink and on paper, the note is worth $50.00. Nor did he promise me one $50.00 in his word, and another $50.00 on his note. It was the same $50.00 which he assured me, but in two forms." (Alvin N. Rogness, *On the Way*. Minneapolis: Augsburg Publishing House, 1942. Page 132.)

Luther stated that it is "as though He said: 'Behold, man, in these words I promise and bequeath thee forgiveness of all thy sin and eternal life. And in order that thou mayest be certain and

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ow that such promise remains irrecably thine, I will die for it, and ll give My body and blood for it, and ll leave them both to thee as a sign d seal, that by them thou mayest reember Me.' " (*Treatise on the New stament. Works of Martin Luther.* iladelphia Edition. Philadelphia: uhlenberg Press, 1943. Volume I, page 0.)

It is the same forgiveness that the bever receives in the sacrament as he es through the Word alone in private public worship. It is not a special rgiveness, nor an extra amount of rgiveness, but the same forgiveness fered in another way.

Note that the sacrament is not merely pledge of the forgiveness which God ves through his Word. It is actually a eans of receiving that gift, just as the ord is a means.

As in the above analogy the ink and per are valueless without the giver's ord being attached to them, so the ements of the sacrament are simply ead and wine unless God's Word is ith them. It is the Word together with e bread and wine that serve as a hicle for the Holy Spirit to bring od's forgiveness to us, just as the ord by itself conveys that gift.

### How It Happens

To ask how these sinful lives of ours n be washed white and rinsed of all h through the simple process of eating ead and drinking wine and hearing a w words is to open the door upon a ystery too great to be solved by the olish, and too awe-filled to be tackled the wisest of men.

At one point Luther tried to shake off e entire question by saying, "It is ough to know that it is a divine sign, in which Christ's flesh and blood are truly present—how and where, we leave to Him." (*A Treatise Concerning the Blessed Sacrament of the Holy and True Body of Christ and Concerning the Brotherhoods. Works of Martin Luther.* Ibid. II, 20.)

And yet, while we cannot hope to fathom the depths of the mystery nor explain it to the satisfaction of all minds, we can make some statements relevant to a better—even if not complete—understanding. At the very outset it must be realized that the Sacrament of the Altar is a communion of the faithful and that there can be little glimpse of understanding unless it be seen through the eyes of faith.

"It is not enough that you know it is a fellowship and a gracious exchange or blending of our sin and suffering with the righteousness of Christ and His saints; you must also desire it and firmly believe that you have received it." (Martin Luther, *Ibid.*)

"It is not the eating and drinking, indeed, that produces them (forgiveness of sins and eternal life), but the words which stand here, namely: Given, and shed for you, for the remission of sins . . . he that believes these words has what they say and express, namely, the forgiveness of sins." (Luther's *Small Catechism.*)

Searching with faithful hearts, then, we shall go on in our quest for understanding.

We Lutherans believe that Christ Jesus is truly present in the sacrament—bodily. If his distribution of the bread and wine were meant to be only a memorial, it would not be necessary; for we could just as easily have carried on his memory by word of mouth, by a portrait, by model crosses, or by any

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other object which we might associate with his name.

No, he meant his words to be taken quite literally. His body and blood are invisibly present along with the visible bread and wine. As we receive the elements we receive the Christ and the promise he gave to us. And we receive him bodily, for we could not receive him in any other way. Our Lord ascended into heaven in his glorified body, not as a spirit. Since he returned to heaven bodily he must still be in that glorified body and it would be folly to think that he would enter and leave that body like an automobile entering the garage at night and going out of it the next morning.

Having once agreed that Christ Jesus comes to us in the sacrament "in, with, and under the elements," we must, therefore, also agree that his presence is a bodily one. We call this the "Doctrine of the Real Presence of the Body and Blood of Christ."

We must be careful here not to place ourselves in the Roman Catholic doctrine of transubstantiation, which declares that the bread and wine *become* the body and blood. On the contrary, the bread and wine remain just that, but as we receive these earthly ma rials in faith our Savior comes to us the same bodily form in which he ca to the disciples following his resurr tion.

St. Paul wrote, "The cup of blessi which we bless, is it not a participati in the blood of Christ? The bread wh we break, is it not a participation in t body of Christ?" (I Corinthians 10:1

Again, we cannot fully understand j how our Lord is able to come to us way of the bread and wine; but c lack of understanding on this matt should be no greater a stumbling blc than attempting to understand how t Christ came from heaven and becar man that famous December eve. It dc happen. It is fact. When the load of c sins is lifted off our backs and a co fident feeling of forgiveness rises with us, we know that Christ Jesus is wi us and has forgiven us.

"No work of man or declaration the minister produces this presence the body and blood of Christ in the Hc Supper, but that this should be ascrib only and alone to the almighty pow of our Lord Jesus Christ." (*Formula Concord,* Epitome, Article VII. *Book Concord,* translated by H. E. Jacob Philadelphia: United Lutheran Public tion House, 1911. Page 512.)

He has promised to forgive our sin When he comes to us he fulfills th Promise—if we trust him enough believe that he can do what he h promised—and in the Sacrament of t Altar he comes to us. Therefore, t faithful are forgiven and the unbelievi are condemned for their lack of fait It is that simple. How he comes we c not know and it need not trouble u It is enough to know that he does com

"In the Lord's Supper the body an

ood of Christ are truly and substan-
lly present, and are truly tendered with
ose things which are seen, bread and
ne." (*Apology to the Augsburg Con-
ssion,* Article X. *Book of Concord.*
id. Page 175.)

### The Results of Communing

The primary result of our communion
ith the Lord is, as we have spoken of
roughout this topic, forgiveness of all
ur sin. Yet there are other results
hich, though not quite so obvious, de-
rve at least brief mention.

One result is that at the communion
ble all men and women are leveled.
cial position, financial holdings, pro-
ssional status all lose their meanings
we come to the altar to receive the
crament. Perhaps at no other time do
e see each other as we truly are—sin-
ers desperately in need of forgiveness.
ll pride and haughty airs are cast aside
we humble ourselves before God and
an to admit that, in the final analysis,
e are as sinful a person as the man
eside us. And as we leave the Table
f the Lord, again we are all equal—for-
ner sinners, now cleansed. Not one of
s can boast of greatness, for all of us
re great now—great in the kingdom of
od through his grace and power.

Another result is that our thoughts
re led forward through the sacrament
o the time when all of God's children
ill eat and drink together in his king-
om. A message of hope is given to us
nd we catch at least a momentary
limpse of the time when we shall "see
ace to face" and the mysteries of God
ill be imparted to those who believe.

Still another result is the knowledge
hat I as an individual am important to
od. The minister, as God's servant,


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offers the bread and wine to each communicant personally, symbolizing Christ Jesus approaching the individual which his message of forgiveness. As this happens I become aware that my Lord indeed "has redeemed *me,* a lost and condemned creature, bought me and freed me from all sins, from death, and from the power of the devil; not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness." (Luther's explanation of the second article of the Apostles' Creed in the *Small Catechism.*)

### Frequency of Communion

No one is able to say how frequently one should partake of the sacrament. Each believer must determine that for himself according to the opportunities he is given to receive it and the need he personally feels.

Luther offers a few guiding words: "Those who would be Christians often prepare themselves to receive this venerable Sacrament." (*The Large Catechism. Book of Concord.* Ibid. Page 480.) "Such people as deprive themselves of, and withdraw from, the Sacrament so long a time are not to be considered Christians." (*Ibid.* Page 481.) "The less you feel your sins and infirmities, the more reason have you to go to the

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Sacrament to seek help and a remedy (*Ibid. Page* 485.)

It is important to remember that th sacrament is of no value to us unle we are willing to humbly confess ou sinfulness and partake of the bread an wine as they are given to us along wit the Word.

*Suggested Readings*

*Growth in Grace*—William Horn. Muhlenber pp. 44-48.

*On the Way*—Alvin N. Rogness. Augsburg. pp 126-138.

*Topic Aims*

1. To assist the men to appreciate that the sacr ment is not their work but God's work.
2. To assist the men to see the function of th sacrament in their God-man relationship.

*For the Leader*

This topic is a difficult one because of the gre mystery with which it deals. To achieve the greate understanding, it will be necessary that you dwe upon what happens in the sacrament and what o responsibility is as a result, rather than upon ho it happens. It might be helpful to read through th communion service in the service book, as a grou before delving into the topic material itself.

Perhaps you will want to begin by asking th men for questions they may have regarding con munion. Write the questions on paper or the blac board, but do not attempt to answer them. Follow ing the topic presentation, point out which que tions have been already answered by your topic an then try to answer the others. Beware of falling in the pitfall of a theological discussion from whi you will be unable to free yourself or the group.

Following are some suggested questions to arou discussion if the group does not present enough its own.

1. When was the Lord's Supper instituted?

2. Has it always been so important a celebratio in the Christian church?

3. Is it essential to our faith?

4. How can eating bread and drinking wine brin forgiveness of sins?

5. Can we receive equal forgiveness outside the sacrament?

6. What happens to the non-believer who part cipates in the sacrament?

7. What is the difference between the Lutheran doctrine of the real presence of the body and bloo of Christ and the Roman Catholic belief in transub stantiation?

8. Is the sacrament more than a memorial service

9. What results do we obtain from the sacrament aside from forgiveness of sins?

10. Is the Lord's Supper a divine command or practice conceived by man?

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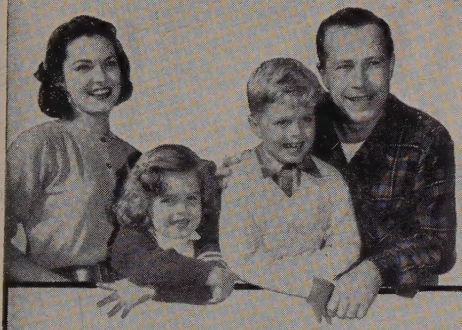

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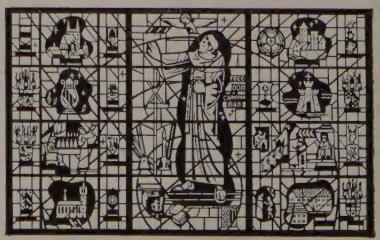

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